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THE
JEWISH CHRONICLE.

PUBLISHED UNDER THE DIRECTION
OF THE

American Society
FOR MELIORATING THE CONDITION OF THE JEWS.

נחמו נחמו עמי יאמר אלהים: Is. XL. 1.

ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. JOHN IV. 22.

VOL. III.—No. 8.]

FEBRUARY, 1847.

[NEW SERIES.]

“THEORY OF MISSIONS TO
THE JEWS.”

A LECTURE on this subject was recently delivered in the chapel of the Theological Institute, East Windsor Hill, by the *Rev. Dr. Anderson*, Secretary of the American Board of Commissioners for Foreign Missions. From several copies of a printed report of this lecture, that have reached us through various channels, we infer that Dr. A. is decidedly of the opinion, that the Jew is a sinner as well as the Gentile, and that no more for the Jew than for the Gentile is there salvation in any other way, than through the atoning blood and sanctifying Spirit of the Lord Jesus Christ. He also thinks, and here he fortifies his position by a quotation from Mr. Schauffler, that “the missionary’s chief work, in fact, is to preach *Christ*; and this is certainly a great privilege.”

Such is the respected Secretary’s
VOL. III.—No. 8.

“Theory of Missions to the Jews.”

If there is nothing about it that can be called ingenious or novel, it must be allowed to possess the far higher quality of being quite sound; and it is gratifying to be reassured on good authority, that if there really are laborers in this field, (*we* never heard of them before,) who “expect great results from preaching”—not Christ, but—“the restoration of the Jews to their own land, and their superiority over other nations,” they are gentlemen who stand no better chance with the Prudential Committee, than with our own Board of Directors. This would, indeed, be “hay-and-stubble preaching”—quite as much so as to go about preaching nothing, for example, but Presbyterianism or Congregationalism, or even the being and unity of the Godhead, and the immortality of the soul. We all understand this, it may be humbly hoped.

And so with a great many more

of the Lecturer's positions; such as the following:—

"We make no arrangements with a view to preserving the distinct nationality of the Jews; leaving that, as we do the mere nationalities of the Armenians, Syrians or Nestorians, without care, to the disposal of Providence.—Where the Jews dwell in the midst of Gentile Christians, there is no other reason for sending to them a distinct and separate mission, than a regard for convenience, a better division of labor, and greater efficiency.—The apostles were accustomed to embody Jews and Gentile Christians in the same local churches, when the converts dwelt in the same city. This is desirable, because, among other advantages, it breaks down *caste*—a thing by no means confined to India.—The preaching of the gospel, in the broad sense, including a statement of the disease and its remedy, is the great means of converting the Jews.—The converts should have the same care taken of them, that is taken of other converts *similarly situated*."

We would be very sorry to hear, that he failed to secure the unanimous acquiescence of his audience in these judicious views. In fact, although we have been trying, we find that we *cannot* succeed in suppressing the query that has hitherto perplexed us not a little, how a man of the unquestionable intelligence of Dr. A. could have thought it worth the trouble of a journey to East Windsor Hill, to propound truisms so *very* true before a *Theological Institute*, and then call them a "*Theory*"! Perhaps the secret of the matter is, that the pith of the lecture lay, and was intended to lie, in the peremptory decisions it contains on certain controverted points in prophetic theology, which, however, we should have

supposed, had vastly little to do with the theory of missions, whether to Jews or Gentiles. But, as we resemble some other people in their strong dislike of *controversy*, except when their own opinions happen to be controverted, we shall very briefly and kindly touch on the points referred to.

1. "It was deemed unnecessary to discuss the question whether Palestine is hereafter to be occupied by the Jews."

If Dr. A. meant that it was unnecessary to discuss that question in a lecture on the "*Theory*," &c., we perfectly agree with him, and can only wonder that he had, after all, so much to say on the subject. Or, if he meant that Christians had better not trouble themselves about a question, in which the cause of biblical interpretation, the purposes of God, and the hopes of the Church and the world, are all so deeply, vitally interested, then we entirely differ from him, and feel no disposition to bow to his authority. Or, finally, if the idea was, that a missionary need not discuss it with the Jews, then that is true, or the reverse, just according to circumstances. If, like Mr. Schauffler, the missionary is obliged "always to confess his ignorance on the literal return,"* he will certainly do well not to discuss the question. Only

* We had been led to give Mr. S. credit for more knowledge on this subject. Perhaps if he had not confined himself so much of late years to his great and important labors as a translator of the Bible, he would have learned by this time, what all other missionaries to the Jews understand, (see *Jewish Chronicle*, vol. 2, pp. 12, 13,) to wit, the desirableness of making up one's mind "on the literal return."

let him not be so modest as to make a merit of his "ignorance," and then impose it as the law of other men's faith. For ourselves, we hold it for a thing demonstrable against the world, that no denier of the literal restoration of Israel can explain, *except on Swedenborgian principles*, the fulfilment, past or future, of all the Messianic prophecies in Jesus of Nazareth.

2. "The opinion of some excellent men was instanced, that Christ is to come personally to the earth, and at the head of the Jewish nation is to reign at Jerusalem over all the world; and the influence of the notion, upon both the Jewish and the Christian mind, is apprehended to be seriously injurious."

The Lecturer remarks, that this "notion" has been "connected with the doctrine of the literal return." We believe, that the two doctrines cannot, without the most glaring violence of inconsistency, be disjoined. And what then? Begin by proving the "notion" to be unscriptural, and how gladly shall we join you in crying, Away with it! But if you will not, and, what is better, cannot, prove any such thing, your apprehensions about injurious influences will continue to give us very slight uneasiness. Of course, we utterly deny that, so far as the *Christian* mind is regarded, there is the least foundation for these fears; and Dr. Anderson should remember, that the effect upon an *unbelieving* mind is not the test by which either God's truth or law will condescend to be tried; or rather, both will in that case be "seriously injurious"—yea, a savor of death unto death.

It is also an encouraging circumstance, that Dr. A. is aware that "some excellent men" do really

hold that opinion; and he knows, moreover, that the fact might with truth be stated in even more emphatic terms than he has chosen to employ. Loathing, as we do, all approach to the Pharisaic "See how *spiritual* we are, and oh! how *car-nal* you are!" we institute no comparisons. But let the reader understand, that the said "notions" and "opinions," so lightly esteemed by the Foreign Secretary, are the very doctrines of which such a man as *Edward Bickersteth* writes thus:—"Come, then, Christian reader, and partake with us of this blessed hope, and of these scriptural and holy joys. They are not the novelties of the day, but the old paths in which the flock has walked from the very beginning. They are not modern inventions, but they pervade the Bible from Genesis to Revelation. They are not new things in Christianity; the early fathers and martyrs firmly believed them, and died in the faith of them. They humble man, they exalt the Saviour, and they promote holiness. Search the scriptures, see them plainly there, believe them, confess them, and spread them through the earth."—(*Rest. of the Jews; Intr. Remarks*, pp. 127-128.)

3. "The relations of the Jews to the kingdom of God, as unfolded in the scheme of redemption, are precisely the same with those of Gentile nations."

Now if this mean nothing more than that there is only one Redeemer, one atonement, one mercy-seat, for Jew and Gentile, we believe it—what Christian ever denied it? But if it mean, as it seems to mean, that the Jewish nation is now of no more account in the divine plan than any

other nation, we do boldly deny it, and marvel, not without some feeling of indignation, that any one Christian should believe it. "What shall the receiving of them (the Jews) be but life from the dead?" i. e., to the Gentiles. Now, in the face of that single text, how dare any man say, that "the relations of the Jews to the kingdom of God are *precisely the same* with those of the Gentiles?" We would fain indulge the hope, that the Lecturer has not been correctly reported.

The fact is, there are some excellent men, who love to think of the heavenly state as of a sort of everlasting prayer-meeting—an immense holy Phalanstery, without even the ascending series of Groups. Our taste, we confess, is for variety, and we have no fear but that it will be gratified, when that which is perfect shall come. "In my Father's house are *many mansions*, *πολλαι μοραι*"—and probably no two of them furnished alike. (2 Tim. ii. 20.)

4. "We are to expect no miraculous interposition to bring the Jewish people into the kingdom of Christ, any more than we do to bring in the merely nominal Christian, the Moslem, or the Pagan."

With our views on this point the readers of the *Chronicle* are already familiar, (vol. I., pp. 7-10; and II., pp. 206-208, &c.) We shall not restate them here.

5. "We would not have the gospel preached to the Jews controversially. What was termed Paul's '*disputing* against the Grecians,' and in the synagogue, and elsewhere, was probably only another name for discussion. There has been too much of controversy, of an

irritating character, with the Jews, in some past ages."

We are not sure that we understand exactly the distinction here suggested between *controversy*, *disputation* and *discussion*. Certainly, any wish to "irritate," or even a carelessness about "irritating," those we desire to benefit and save, would be as wicked as absurd in any minister of Christ. Irritation, nevertheless, may be unavoidable; and the allusion to Paul we consider most unfortunate. If there ever lived in this world a controversial writer, or a controversial preacher, it was Paul; nay, a most irritating, provoking preacher, as his poor, buffeted, scourged, bleeding, martyred body, amid its daily deaths, had sufficient reason to know. And should Dr. A., skilled as he now is in the "*Theory*," ever attain to Paul's personal experience in the *practical details* "of Missions to the Jews," he will find out, that by far the most "*irritating*" doctrine you can broach in the synagogue is just the doctrine which he would have swallow up every other, that of justification by faith alone in Christ crucified.

As for controversy, we see no harm at all in a missionary kindly meeting a poor Jew's difficulties, objections and arguments—that is, when the former does not recognize a higher expediency in "confessing his ignorance."

Numerous, however, as are our objections to this lecture, there are two things in it that please us very much:—1. The Lecturer's anxiety to strip missionary work of all merely "romantic interest." Understanding *romantic* to mean, of course, unscriptural, we shall hope to hear less in future of that most "ro-

mantic" of all "notions" — the "notion" of a wicked world converted—holy—rejoicing in the smile of God—while God's own hidden ones are yet mourning their absent Lord;—and, 2. The Lecturer's acknowledgment that

"The Jews are entitled to an INCOMPARABLE hold on the affections and sympathy of Christian people, and there are SPECIAL PROMISES to encourage efforts for their conversion."

We are, indeed, exceedingly curious to know to what particular promises he refers, as we here pledge ourselves to take the very same, and prove from them the doctrine of the literal return. But we must not stop to cavil at small inconsistencies. With every sentiment of sincere regard, we turn to Dr. A., and say, Brother, beloved and honored by Christ and His people, you have given us the "*Theory of Missions to the Jews*;"—now for the *Missions* themselves! To no department of the work, you yourself confess, are we driven forth by an equal force at once of obligation and encouragement. Why, then, these hundreds of missionaries to all Gentile tribes, and kindreds, and peoples, and tongues, and *but one to the "many thousands of Israel?"* Bear with our plainness of speech. It is the wound of a friend. We esteem you highly in love for your work's sake. The American Board, which you serve, we also, according to our poor opportunities, love and serve. But, so long as you undertake to care for Israel, and do no more than this, you shall hear of it. Thrust forth your laborers into this "vineyard of the Lord of Hosts, which is the house of Israel." We shall not

envy you, we shall rejoice in all your triumphs; and may the gracious Lord, who bought us with His own blood, bless your work and ours!

J. L.

For the Jewish Chronicle.

MATT. II. 1.

No. IX.

IN resuming the subject of the last essay, I desire to call the reader's attention in the first place to Matt. xvi. 20. (See also Luke ix. 21, and Mark viii. 29, 30.) The context shows that our Lord, being alone with his disciples, asked them this question: "Whom do men say that I the Son of Man am?" Their reply gives us an insight into the popular sentiment of the nation, and shows that, while there was considerable diversity of opinion, many of the people thought very highly of him. It was this: "Some say, John the Baptist; some, Elias; others, Jeremias, or one of the prophets." These opinions not only convey a strong testimony to the excellence of his life, but they imply a very extraordinary character; for he could be neither of these persons, unless he had descended from heaven, or had risen from the dead. Our Lord then put to them this question: "But whom do ye say that I am?" Peter replied: "Thou art the Christ, the Son of the living God." It should be noticed, that this incident, according to most of the Harmonists, occurred after the third passover of our Lord's public ministry, and within a year of his death. Now if the disciples had expressed this opinion before, and in their daily intercourse with him had all along been treating and acknowledging him as the Christ, and in their public preaching were proclaiming him as the Christ, why was this question put to them? At least, it would seem superfluous. But however this may be, it is plain that Peter's natural sagacity, even

with his better opportunities of studying his Lord's character, did not enable him to discover the fact which he confessed; for Jesus said to Peter, "Blessed art thou, Simon Bar-jona: *for flesh and blood hath not revealed it unto thee, but my Father who is in the heavens.*" Well, then, if Peter was taught this fact by the revelation of the Father, the presumption seems reasonable, that he had not previously learned it from the lips of his Master. But our Lord's charge to the disciples, which immediately followed, (v. 20,) is the part for which this passage is cited: "Then he charged them, that they should tell no man that he was Jesus the Christ."

Very various are the views of commentators on this passage. Some consider it as an example of our Lord's humility. Others suppose our Lord's motive was, not to discourage his enemies from making further attempts to crucify him. Others, that it was to avoid the appearance of a confederacy between him and his disciples, and not to encourage the attempt of the Jews to make him a king. Some persons think the prohibition hardly consistent with our Lord's uniform plainness of speech and undisguised conduct, and deem it quite inexplicable; for why, if he was the Christ, as he was, should he forbid the disciples to declare the fact? Calvin remarks, (see Harmony :) "We naturally wonder why Christ refuses to accept as witnesses the apostles, whom he had already appointed to that office. For what were they sent, but to be heralds of that redemption which depended on the coming of Christ?" Dr. Scott appears to have given the true solution of the difficulty; although it is obvious, from his remarks on Mark i. 34, that he did not fully perceive the bearing of his own observation. It is this: "Our Lord, having opened these things *in confidence* to his disciples, charged them not to speak to others concerning him as the Messiah. Let them collect it *from the fulfilment of prophecy and his miracles*

and doctrine; but the time for an *explicit* declaration of it was not yet come."

Thus much we may safely infer from this injunction, that it was not the will of God that the disciples should publicly preach Jesus as the Christ until that injunction should be in some way removed; and hence we may infer that the public preaching of that fact by the disciples was not, while the injunction remained in force, one of the means or evidences appointed by God, to convince the nation of the Messiahship of the Lord Jesus. This injunction was certainly removed by the Holy Spirit on the day of Pentecost, for on that day Peter publicly proclaimed that fact; but we have no evidence that either Peter or any other of the disciples did so during our Lord's personal ministry. If it be inquired still further, why God saw fit to withhold this evidence from the nation? I can only refer the reader to the considerations already submitted, in the sixth of these essays.

If these observations are founded in truth, they throw light upon the preaching of the apostles under their first commission, which is recorded in Matt. x. 5-7: "Go not into the way of the Gentiles; enter not into any city of the Samaritans: go to the lost sheep of the house of Israel. And as ye go, preach, saying, *The kingdom of the heavens has come nigh.*" The command to proclaim this fact, and the prohibition to proclaim the fact that Jesus is the Christ, shows that, to *some intents and purposes* at least, they were distinct; and one ground of distinction appears to be, that the former was part and parcel of the evidence of the latter. The kingdom could not be near, unless the king of the kingdom was in some sense ready to appear; and hence the fact of the proximity of the kingdom being established by the evidence of miracles, which the apostles were empowered to perform, (Matt. x. 8,) furnished a sure ground for inferring that the Messiah was among them. This fact, taken in connection with the

doctrine and works of the Lord Jesus, his parentage, birthplace, and other prophetic marks of Messiahship which met in his person, made up the body of the evidence upon which the nation were required to form their judgment. In this light, the preaching of the same fact by John the Baptist, (Matt. iii. 2,) although not confirmed by miracles, (John x. 41,) entered into the mass of the evidence which was submitted to the national judgment.

But not to detain the reader longer with inferential considerations, there is another passage scarcely less remarkable than that just considered. I refer to Luke iv. 41. (See also Mark i. 34.) The context shows that the Lord Jesus had been performing various miracles. The Evangelist adds: "And devils came out of many, crying out and saying, Thou art the Christ, the Son of God." This was the same confession Peter made, (Matt. xvi. 16.) It may be remarked, in passing, that if these devils or demons were mere diseases, as some would have us believe, the persons *possessed by these diseases* had learned more by their assistance, than the disciples had learned, or could have learned, from flesh and blood. The fact, however, for which this passage is cited, follows: "And he, rebuking them, *suffered them not to speak; because they knew he was the Christ;*" or, as it is in the margin, "suffered them not to say that they knew him to be the Christ." This passage proves that the Lord exercised his divine power over devils to prevent them from declaring the mystery of his person, which they had learned, not, as Peter did, by divine revelation, but by feeling his power over them. Upon this passage Dr. Scott remarks, (Mark i. 34, citing Bishop Hall:) "He suffered not the evil spirits to profess their knowledge of him, because he would not have him who is the father of lies slander and disgrace the truth by his testimonies." It would perhaps have been better to repeat substantially, or at least to have added to

this remark, the reason which this pious and excellent author had given for the prohibition of the Lord to the disciples, (Matt. xvi. 20,) before cited. Our Lord's power over devils was constantly exercised during his public ministry, and the exhibition of that power was one of the prominent proofs of his Messiahship. He reasoned from it in the most cogent manner, (Matt. xii. 22-29; Mark iii. 22-27; Luke xi. 14-22.) Still, from the passage under consideration it is evident, that for some reason it was not the will of God that devils should publicly confess and explicitly declare him to be the Christ, and consequently their confession of him *explicitly*, (or otherwise than by their implicit submission to his authority,) was not one of the appointed proofs or means of convincing the nation of his Messiahship. The fact of their submission to him proved his Messiahship conclusively, because it showed him to be stronger than Satan, the prince of this world. But this was an argument which the Pharisees could pervert, as we may see by Matt. xii. 24, x. 25; and the force of it, as an argument, could not have been enhanced even by the explicit confession of the demons, nor could it have been secured thereby against the blasphemous imputation of collusion with the prince of devils. So that, although the confession of the truth, even by the father of lies, could not detract from its cogency, or render it less glorious, yet the Pharisees might have made it a further ground of charging him with confederacy with the prince of darkness. Thus much may be conceded to the remark of Bishop Hall, as cited by Dr. Scott. But, however we may account for this prohibition, the *prohibition itself* shows, that demons and foul spirits were restrained from declaring explicitly the mystery of his person, and my main conclusion follows: that it is not probable our Lord himself publicly and explicitly assumed the title of Christ, seeing that he strictly charged his disciples, as soon as the fact was revealed to Peter, not to

divulge it to any man, and even restrained the devils from giving their explicit testimony to the mystery of his person.

I now proceed to notice some passages which may seem to the reader at variance with this conclusion.

The first is in Matt. xxiii. 8, 10: "Be not called Rabbi—masters—for one is your master, Christ." My first remark is, that if these words were used publicly, in the hearing of the multitude, they were employed impersonally, or without express application of the title to himself. But, secondly, by the first verse of the chapter, it appears that the evangelist records under one head instructions to the disciples and to the multitude; and we must perhaps consider the contents of the chapter *distributively*, that is, as in part addressed to the disciples *privately*, and in part to the multitude. This method is not uncommon.* Considered either way, however, the passage cannot counterpoise those before noticed, or invalidate the conclusion drawn from them.

The other passages to be noticed show that our Lord did explicitly avow his character as Christ, but *only in private*, and not in the course of his public ministrations. To this remark there are two exceptions, before adverted to, viz., his confession before the Sanhedrim, and that before Pilate. These, however, belong to a later period than our inquiry. The trial of the nation was then over. Their city and temple had already been doomed to desolation, and themselves to dispersion among the nations, (Matt. xxiii. 38; Luke xxi. 24.) The king himself was on trial, as though he were a malefactor, and within a few hours he was to be sacrificed by the hate of his deluded subjects. But there are oth-

er instances which come within the period of our inquiry.

To the woman of Samaria he explicitly declared that he was the Christ. But this was in private, (John iv. 26;) it was not within the field of his mission, (Matt x. 5; xv. 28;) it was made to a stranger, (Luke xvii. 18;) and, according to some harmonists, it was before he entered on his public ministry. And it is remarkable that although our Lord cannot be shown to have commanded her, as he did the disciples, to tell no man that he was the Christ, yet it does not appear that she afterwards alluded to his confession, or referred to more of it, than the proof he had given her of his extraordinary character—"Come see a man which told me all things that ever I did," adding, by way of inquiry, "Is not this the Christ?" (John iv. 29.) It is remarkable, too, that the Evangelist seems to think it necessary to account for our Lord's being in Samaria *at all*; for he says, (v. 4, ἐδέετο,) "he must needs go through Samaria;" as if it were necessity, not choice or duty, that brought him there. I may add, that the whole of this discourse, which contains the clearest views of the dispensation of the Spirit, which was soon to commence, was, if I may so say, an extra-official and private instruction, not recorded, so far as we know, till near a half century after it was delivered, nor until churches were established throughout the Roman Empire. In this view it was at that time most precious to the Christian churches; though the doctrine of it, as we have seen, was to be concealed from the nation during their period of trial.

To Martha, also, he avowed his character, (John xi. 24-27,) but this also was *in private*. The confession of Peter, recorded in John vi. 66-71—of Nathaniel, John i. 49—of Andrew, John i. 41—and the remark of our Lord in Mark ix. 41, are explained in the same way. I am aware that the confession of Peter in John vi. 66 is placed, by some harmonists, before Matt. xvi. 16, and we may

* Luke xvii. 20-37 is, as I judge, an example—verses 20, 21 only having been uttered in the hearing of the Pharisees, and the remainder (v. 22 to the end) only in the hearing of the disciples.

admit that the principal part of that chapter should be referred to a previous time; yet the portion of it in which the confession occurs, is evidently a general remark of the Evangelist, not confined to any particular time. Whether Andrew and Nathaniel really discerned the mystery of our Lord's person, (John i. 41, 49,) before Peter confessed him at Cæsarea Philippi, and received the blessing of his Master, we need not now inquire. Multitudes were deeply impressed with our Lord's extraordinary character.—Nicodemus was fully persuaded that he had a divine mission. Many surmised he was the Christ, who did not really and spiritually discern his real character. But as now, so it was in the days of our Lord's personal ministry: no one *really* and *truly* discerned the mystery of his person, who was not divinely taught, and there are some reasons, besides those mentioned, for believing that Peter was the first who received such teaching. We will not, however, enter at present into this question.

It is unnecessary to pursue the examination of particular texts further. The reader will not find, upon the minutest examination, any evidence that our Lord publicly assumed the title of Christ during his personal ministry, nor that the disciples preached him as the Christ publicly, until after his ascension. This discussion, therefore, confirms the reasoning of the sixth of these essays. It explains also the peculiarity of the evangelic narrative which was noticed near the beginning of the last essay, in connection with Matt. i. 18 and ii. 1. It shows us, too, as has been already intimated, that the Lord Jesus was himself the great mystery of the kingdom of the heavens. We may discern also, in the light of this discussion, the difference in the gospel of the kingdom come nigh—which was a gospel to the Jews—and the gospel of Christ crucified, which was then a mystery. How could the disciples preach the gospel of Christ crucified, or Christ come to be crucified,

when they were forbidden to preach Jesus as the Christ come, and in fact did not even know or believe that he would be put to death? (Matt. xvi. 21, 23; xvii. 22; xx. 17, 19; Mark viii. 31, 32; ix. 31, 32; Luke ix. 22, 44, 45; xviii. 31, 34; Mark x. 32, 34; see John xx. 9.) Nay, how could such a message be a gospel to the nation, seeing it would have revealed to them the greatest and most disastrous (to them) of their national sins? This subject, however, cannot properly be discussed in this place. It will come up more naturally in another connection.

AZOR.

From the Jewish Intelligence.

THE JEWS IN POLAND.

(Concluded from p. 200.)

Influence of Commerce on the Polish Jews.

THE Polish Jews, who carry on business to a great extent in *retail*, have often been charged with unfair dealing, and the nature of their transactions in this line of commerce has very naturally given some color to the charge. This prejudice has probably arisen chiefly from the ignorance of the Poles in general as regards all matters of trade, which leads them to imagine that petty traffic cannot be carried on conscientiously in the midst of great competition. No complaints are heard as regards the *wholesale* trade carried on by the Jews.

It is not surprising that the Polish Jew should turn his attention to the amassing of riches, as money supplies the only means by which he can stave off misery, and maintain a footing in the midst of the persecution and degradation to which he is exposed on all sides. For him, money is protection, honor, glory; he finds in it all the advantages, all the charms of life. In no country is the condition of the poor Jews as miserable as it is in Poland, because commerce is the only occupation left them, and many of them are en-

tirely destitute of the means of devoting themselves to it. The Jews have been reduced to this abject state by the regulations which have cut them off from every other means of subsistence. Their being prohibited exercising handicraft trades, or occupying themselves with the study of the fine arts, ties their hands by circumscribing their sphere of labor, and thus forces them to confine themselves to mercantile pursuits.

General Character.

It is but natural that some of the facts already alluded to, such as the way in which they educate their children, and the prejudices fostered by their rabbies, should leave an impression unfavorable to their morality; and when to this is added their propensity for enriching themselves, it might be supposed that the Polish Jew is one of the most depraved of human beings. But he is at the same time possessed of many very excellent qualities. We see him show pity towards the unfortunate, gratitude for services received, and a readiness to pardon his enemies; he is exemplary as a husband, affectionate as a father, dutiful as a son, sober, circumspect in his language, careful of the honor and reputation of others, and knows how to control his passions. While all these qualities and virtues are found united in the Polish Jews, no people are at the same time so docile, so patient, so resigned in misery. Murder of every kind is unknown among the Jews, notwithstanding the great misery and calamities which they suffer.

We have no hesitation in declaring, that most of the reproaches now heaped upon the Jews of Poland would entirely cease to have any foundation in truth, if the Polish nobility could be induced to treat them with justice and humanity, and to remember that they are their fellow-creatures, to whom life and tranquillity are dear. Oppressed, persecuted, hated, and treated as

outcasts from society, they cannot be expected to maintain a noble and dignified character. The Christians have debased the Jewish character by forcing them to employ in self-defence means inconsistent with a high-toned morality, and have thus sown within their minds the seeds of mean dispositions, incompatible with the exercise of generous sentiments.

Civilization has not made as yet any great progress among the Polish Jews. Some sparks, however, of liberty have penetrated even into those dark recesses, and though the effects are not immediately apparent, future generations will see them developed, and place the Jews in Poland on an equality with their more enlightened brethren in other countries.

The Poles in general look upon the Jews (in the words of an old proverb) as a bone in the throat which you can neither swallow nor get rid of. They are scarcely looked upon as a portion of God's creatures. The Polish nobility always assert that "every Jew is a cheat and a traitor;" this is the usual preamble to every thing said about that people.

The Influence of the Rabbies.

The great cause, however, of the misery of the Polish Jews is to be found in the power of their rabbies. They exercise an extraordinary influence over the minds of the Jews, so that one word of advice from them in the right direction would be more efficacious than all the labors of the wisest reformers. A simple declaration of some Polish rabbi, given frankly, spontaneously, and without any appearance of compulsion, would be enough to overthrow the whole scaffolding of prejudices, and create a degree of new religious life, founded on the pure law of God, and thus raise two millions and a half from the depth of contempt and oppression.

The Polish rabbies possess unlimited power over their nation: they are the heads of the synagogue, the

guides of their people, their judges in criminal and civil matters; from their decision there is no appeal, and opposition to them is not suffered for one moment. When the rabbi ordains a fast of three days, all Jews yield scrupulous obedience, and deprive even infants of a tender age of their nourishment, in order to place the produce of the saving thus effected at the disposal of the rabbi. Nor can it be otherwise, as long as the Schulchan Aruch remains their code of laws, and for want of better knowledge continues to be blindly obeyed, without any doubt as to its authority. It cannot be expected that the rabbies should act otherwise than uphold the authority of a code which makes them all-powerful.

The Chasidim.

About the year 1740 there lived in Poland a man of the name of Israel, more generally known as Bescht. He took up his abode in Medzeborz, in the province of Podolia, and became the founder of a fanatic sect, collecting around him a large number of disciples. Marvellous actions are related of this person. The orthodox rabbies of that period endeavored to oppose his innovations, but the anathemas launched against his sect remained unavailing. The adherents of Bescht, on the contrary, spread their principles throughout Poland, Wallachia, Moldavia, and finally in Hungary, and the various countries bordering on Galicia. From his youth Bescht occupied himself with the study of the Cabbala, and thereby acquired a reputation of sanctity. He affirmed that his spirit frequently left his body, and ascended into the celestial regions, and joined the senate in heaven, whose deliberations he led by his advice. By means of the favor with which he was looked upon by heaven, he was believed to have the power of working miracles. Thus, for example, during the war of Russia with the Turks, he by his prayers secured victory for the

Russian army; raised the dead; delivered the damned from hell; delivered souls from the bodies of animals into which they had passed; brought before God those prayers which otherwise would not have ascended so high; punished those who did not believe in his extraordinary powers; in short, he made the dumb speak, and deprived others of the power of speech; he had but to raise his finger, in order to open the eyes of the blind, or deprive of their sight those who had the use of their eyes.

After the death of Bescht, in 1760, his disciples spread throughout Poland, each settling in a district, where, under the name of Zadik, he assumed the rule over the Chasidim in that neighborhood.

The honor of being Zadik cannot be attained without possessing great Talmudical and Cabbalistical learning. But above all things, he must possess subtlety, cunning, a thorough knowledge of mankind, effrontery and courage. The Zadiks, or chiefs, have no fixed income, but pretend to discharge their duties solely from a love for God and their disciples; but they are nevertheless most richly supported by their congregations, both collectively and individually.

The principles of the religion of the Chasidim are as follows:—

First of all, blind obedience and inseparable attachment to the Zadik. The commands of the Zadik are to be considered the will of God, and the sole law which is to regulate the thoughts and actions of every Chasid. It is his bounden duty to love the Zadik above all things, to sound his praise and increase his revenues, and to procure him every pleasure in his power. The study of the sciences is not only vain and useless, but even prejudicial to the felicity of the Chasid's soul; he who occupies himself with such studies is a heretic. They are prohibited learning foreign languages, and physic is regarded as a wholly useless art.

Every Chasid does all in his power to gain the favor of the Zadik. Merely

seeing him face to face, and hearing him speak, is a meritorious action, and well-pleasing to God. Every Chasid must beg the Zadik to intercede with him before God, and must have his benediction before commencing any affair of importance. If such prayer or benediction have not the desired result, the fault rests not with the Zadik, but is attributed to the sins of the individual who applied for the prayers of the Zadik.

As Satan, from jealousy, lays snares for preventing the prayers of the Zadik reaching God, the latter often makes use of a trick for the purpose of deceiving him. He does not, for instance, address his prayer direct to God, in the usual form, but converses with some one on another subject, and interlards the prayer with the conversation, so that Satan does not become aware of his intention.

Every Sabbath evening the adherents of the Zadik assemble around him. On these occasions the pitcher of mead, and brandy-bottle, are used as a means of procuring divine inspiration. These assemblies last generally until midnight. Mystical songs are chanted, and the Zadik gives explanations of passages from the Bible. The Chasidim believe that the text of the Bible is merely a kind of cover, which envelops the mystical meaning hidden beneath it, the latter being the essential part of the scriptures, the key to which God has given to the Zadik.

Every year, in the month Tishri, there is a general meeting of Chasidim at the Zadik's, during which every one is eager to do him some service, such as lighting his pipe, &c. During the days of the feast the Zadik acts as chanter, and it is the duty of the Chasid during the prayers to cry, to clap his hands with a great noise, to strike the walls, to jump, and to make all kinds of convulsive movements with his body. If a Chasid is jeered at on account of his grimaces, he must bear the scoffing with patience, because he executes the command of the Zadik.

The Zadik makes, besides, almost every year, a tour through his "diocese," during which the Chasidim accompany him in crowds, chanting around his carriage; they act as his body-guard, keep watch before the entrance of his abode, converse with those who come to see him, and receive the presents which are brought for him. During this tour every dispute is brought before him for his decision, for he is the highest tribunal for every Chasid, and to that deified person's decision all yield obedience.

There exists among the Chasidim a brotherly equality; the poor, the rich, the young, the old, the wise man, the fool, the man of courage, and the coward, stand on an equal footing, and regard each other as equals.

After the death of the Zadik, the articles of clothing which belonged to him are sold at a very high price, for they are considered an efficacious means for procuring the forgiveness of sins, and a preservative against the menaces of Satan. The tomb of the Zadik is regarded as a sanctuary, and crowds of pilgrims resort thither for prayer. A small mausoleum is erected over the grave, the key to which is kept by the widow or the heirs of the deceased; and if any one wishes to enter, he must pay for the privilege. There are such tombs at Zloczow, Sulsziver, Lizezik and Romanow.

The Chasidim affirm that each Israelite has two souls, one evil, inclosed in a vessel to the left of the heart, the other good, situated in the brain; both which struggle furiously together. Man has to pray that the good soul may always have the upper hand. One of the Zadiks is said to have brought his soul to such a perfection, that he was transported into heaven, where he had an interview with the Messiah, and asked him when he would come down upon earth; he received for answer that he would come when the whole world should have obeyed the Cabala as well as he (the Zadik) had.

They believe that the foundation

of religion consists in a re-union with God, that the soul is an emanation from the divinity; they suppose therefore that man ought to strive to unite himself to the supreme source of knowledge, by establishing an entire harmony between the outward man and the soul; they call this beholding God by faith, and believe that the great end of man, and his greatest happiness, consist in entering so deeply into the contemplation of God, that all which passes around him is unobserved by him, and that he feels nothing but the taste of heavenly joy.

But as man is not always disposed to these contemplations, the Chasidim set apart for that purpose the time of prayer; they have therefore some Cabbalistic words which comprise the names of God, or the angels, and which they pronounce before every prayer.

The union of man with God is considered to be impracticable, except amidst joy and gaiety. When, therefore, melancholy or sadness takes possession of a Chasid, he must drive it away. He must also arm himself with courage, resolution and boldness.

The Chasidim observe such Talmudical ceremonies as accord with the Cabbala and the commands of the Zadik. They do not use the prayer-books of the German and Polish Jews, but those of the Sephardim, in which they find many prayers that resemble the Cabbala.

They do not go to the synagogue. In every place where there are ten Chasidim, they have a house in which they hold their meetings, whether for prayer or drinking, eating or smoking, for the purpose of driving away the evil spirits.

The Chasidim are generally on bad terms with their orthodox Jewish brethren. The more enlightened among the latter look down upon them with the most profound contempt. Their sect has, however, spread very far, and adherents of it are to be met with in almost all the Jewish communities of Poland.

LUKE II. 10.

"AND the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people."

The beauty, and indeed the meaning, of this verse, as well as of the whole context, are very much obscured by a slight error in the translation. Of course, every ordinary reader understands "all people" here to include all nations that dwell on all the face of the earth. Now it may surprise some, when we say that the angel himself did *not* mean that. He meant *the Jewish people, and no other people*: παντὶ τῷ λαῷ—"to all the people." It requires but little Greek to know that this is, at any rate, the true rendering of the words. And that "*the people*" referred to is the people of Israel might be shown by the uniform use of that phrase, when employed in the New Testament without further specification. Two instances must suffice. Acts xxvi. 17: "Delivering thee from *the people, and from the Gentiles*."—And in the 23d verse of the same chapter Paul states it as the sole burden of his preaching, as it was the grand theme to which "the prophets and Moses" had testified of old, that "Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto *the people, and to the Gentiles*."

We regard, therefore, this first annunciation of great joy as made exclusively to the people of the covenant—a view which harmonizes beautifully with the rest of the message:—"Behold, I bring *to you* (Jewish shepherds) glad tidings of great joy, *which shall be to all the*

(or *this*) people. For (in fulfilment of Isaiah's triumphant song, ix. 6: 'Unto us a child is born, unto us a Son is given') there is *born unto you* this day a Saviour, which is Christ (*Messiah*) the Lord, *in the city of David*." And not until that law of the divine dispensations, To THE JEW FIRST, had been thus strictly complied with, did "the multitude of the heavenly host" feel themselves at liberty to proclaim the gospel of universal blessing (v. 14):—"Glory to God in the highest, and *on earth peace, good will toward men*."

Precisely the same distinction respecting the anticipated results of Messiah's advent and reign meets us, not only in the Old Testament *passim*, but again and again also in the New. We write for those who do not feel it a grievance to be asked to look up a text in the Bible, and content ourselves with giving two or three references:—Luke i. 32, 33, 54, 55, 67-74; ii. 30-32;* John xi. 50-52; Acts v. 31; Rom. xv. 8-12.

It may, indeed, be objected to our interpretation, that the birth of the Messiah, instead of bringing joy to all the people, resulted in the most terrible calamity that has ever yet befallen them. We reply that, since the correctness of our *translation* is incontestable, this is merely an objection to the truth of the angel's gospel, and an objection, it must be confessed, unanswerable

by such of our brethren as believe that "God hath cast away his people." Nay, we beg leave to suggest that the very same kind of objection reaches further than those brethren may think desirable, and at once involves in question the veracity of the whole "heavenly host." For where, can any one inform us, are we to look, during the lapse of these eighteen centuries of the Christian era, for the promised "*peace on earth*?" Certainly, it is not to Christian countries, or Christian churches even, during that time, that we shall be referred for a specimen of what avoke the angelic raptures. Christian countries, we rather think, pride themselves to this good hour in nothing so much as in their military prowess and successes; and as for the *odium theologicum*, and sectarian feuds—the Evangelical Alliance has a considerable job on hand yet.

Dear brethren, "companions in tribulation, and in the kingdom and patience of Jesus Christ," let us deceive ourselves no longer. The temptation is strong, and we have felt its force; but let us beware how we even seem to *bid* for the favor of an unbelieving, boastful age, by degrading our ministry, and high calling of God in Christ, to the use of the current slang of a despicably shallow infidelity. In vain—oh! how vainly!—do we look for times of universal peace and brotherhood, so long as the Prince of Peace, the First-begotten from the dead, is absent from us in that "far country." Utterly hollow and delusive, because without the least solid warrant of scripture, is all this popular declamation about the general triumph

* "*All people*," in the 31st verse, is quite a different thing from the "*all people*" of v. 10, although our English version would make it the same thing. In the 31st verse the original is πάντων τῶν λαῶν, "all the peoples," who are then immediately arranged in the two grand divisions of "the Gentiles, and thy people Israel."

of the gospel, whether among Jews or Gentiles, before the return of that gracious Lord. At his first coming, He was "set for the fall of many in Israel." All that was then given him to do in behalf of his own Royal City, was to weep over her coming woes—cry from the cross for her forgiveness—and die, that the prayer might be answered. As to the world at large, he expressly declared that he "came, not to send peace on earth, BUT A SWORD." How strange, then, how inexcusable, that any of us, his poor, feeble, ignorant followers, should, like Peter, under pretence of honoring him, flatly contradict and reverse his testimony! But that testimony has stood the test of many generations, until what now lies in immediate prospect before us is widespread apostasy and judgment; and amid the portentous darkness that overhangs the Church, the many forms of Antichrist that are gone forth into the world, and the multitudinous croaking of "unclean spirits, like frogs," this, this is our only consolation, that we seem once more to hear his own blessed, warning voice: "Behold, I come as a thief! Blessed is he that watcheth."

Ah! brethren, look again and see if "the glory of the Lord," that "shone" down that night on the plains of Bethlehem, was not a reflection from the wings of the angel of that "glory of God," in the light of which the New Jerusalem is yet to "descend out of heaven from God," (Rev. xxi. 11,) when "there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob," (Rom. xi. 26,) "and the ransomed of the Lord shall return, and come to Zion with songs, and

everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away," (Isa. xxxv. 10.) Yes—*then* shall fallen Israel "rise again," (Luke ii. 34,) and the birth of Immanuel be "great joy to all the people," for "all Israel shall be saved," (Rom. xi. 26.) J. L.

Books Received.

ROY'S HEBREW AND ENGLISH DICTIONARY. New York: 1846.

This is the second edition of a well-known work. Many highly respectable gentlemen, (in the list of whom our own humble name has been inserted, no doubt, by mistake,) have in former years testified to its merits. From the inspection we have been able to make, we can say that it will generally, though by no means in every instance, afford the beginner facilities in finding the roots.

GESENIUS' HEBREW GRAMMAR. Fourteenth edition, as revised by Dr. E. ROEDIGER. Translated by T. J. CONANT, Professor of Hebrew in Madison University, Hamilton, N. Y. With the modifications of the editions subsequent to the eleventh, by Dr. DAVIS, of Stepney College, London. To which are added a Course of Exercises in Hebrew Grammar, and a Hebrew Chrestomathy, prepared by the Translator. New York: Appleton & Co. 1846.

We give this long title page as the best justification of our advice to every student of the holy tongue, to provide himself with this book. Many years ago we attempted the acquaintance of Gesenius' Grammar in another form, but with very partial success. Subsequently, indeed, the truly admirable work of the lamented Nordheimer recovered us

from the state of disgust and alienation into which we had been driven respecting the whole subject. But for one who desires to begin right, and lose no time, the present Gesenius is precisely what he wants. While it is sufficiently full and minute in its principles and illustrations, it has an advantage over Nordheimer in greater succinctness and condensation. It will be found a more manageable book in the classroom. The *Index of illustrated Texts* is another valuable and convenient addition.

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ANCIENT JERUSALEM.  
MODERN JERUSALEM.

These two nice little volumes belong to the series which the *American Sunday-school Union* are publishing concurrently with the *London Religious Tract Society*. The joint imprimatur of two such institutions is sufficient recommendation.

## TO CORRESPONDENTS.

OUR best thanks are due to our friends for the frequent expression of their favorable opinion and good wishes. We also take this readiest opportunity of assuring them that the plan of a larger work, devoted to the elucidation of the prophetic word—an idea that is very often suggested in their communications—is one which the Editor of the *Jewish Chronicle* would be happy to further to the utmost of his power.

*Amicus* is in type. Received, W. W. S., Philadelphia.

To one and all we say once more, *Be short—shorter*. We do not like to meddle with other people's MSS., even when that liberty is allowed us.

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BUCHNER ON THE TALMUD.—The *Second Section* appears in the *Jewish Intelligence* for December; but we do not think that our readers would find it sufficiently interesting to justify the transference of it to our pages.

MISSIONARY INTELLIGENCE.

American Society.

TO THE PATRONS OF THE BOARD.

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THE continued illness of Mr. Bonhomme has already created some embarrassment to the treasury of the Society. The difficulty will be greatly increased, if the friends of the cause do not come up *voluntarily* to our relief. We beg to call their immediate and serious attention to this matter.

## MISSIONARY JOURNALS.

OUR missionaries continue to have large and free intercourse with the families of Israel, and each one keeps a daily record of his labors, which he regularly forwards to the Committee. In these records of their journeyings, visits and conversations, there is of necessity a sameness, which it were very unprofitable to transfer to the pages of the *Jewish Chronicle*. Let it suffice for us to say, that our monthly extracts embrace, not indeed all that is interesting in the journals, but *every thing that is at once interesting and suitable for publication*. Thus, in the last report received from Mr.



Neander, after mentioning some facts well calculated to cheer and animate the friends of the mission, he expressly adds the caution, to which we always feel ourselves bound to submit, "*This I would not wish to be published.*"

We shall be excused for again referring to this matter, as occasional intimations are still made to us, that some subscribers would like to see more of the journals. It may be an additional satisfaction to these brethren to be assured, that, except our own, there is not a publication either in this country or in Europe that even pretends to keep its readers informed—at least, to anything like the same extent—of all that is doing throughout the whole range of modern Jewish missions. And we certainly know, that there is no department of the Chronicle which it costs us so much time and pains to prepare, as the "Missionary Intelligence."

### REV. JOHN NEANDER.

We are happy to announce, that on the 27th day of December last Mr. N. was united in marriage to an excellent and pious lady in Baltimore, Md., whose love for the cause of Israel especially fits her to be עֵזֶר כְּנָגֶר. Gen. ii. 18. We affectionately congratulate our brother on an event so auspicious to his future comfort and usefulness, and pray that the blessings of the grace of God may ever abide on him and his.

Mr. N.'s present appointment in Philadelphia will soon terminate; after which he is expected to return to New York, and take up his residence in the Mission-house.

VOL. III.—No. 8.

## Philadelphia City Mission.

### JOURNAL OF REV. J. NEANDER.

December 1st.—This morning I walked through — St., and inquired at some stores for Jews. At my second call a lady came, and I asked her if a Jew lived there? She replied: "Yes; my husband is a Jew, but he is absent." I.—"Then you, as his wife, and a daughter of Abraham, must feel an interest for the fate of our people, and look for their deliverance." She.—"Are you a Jewish priest?" I.—"No, madam, I am a Christian minister, but by birth a Jew; wherefore I especially sympathize with my brethren, and desire the salvation of their souls, which rests only on the sacrifice of Jesus Christ." She.—"I am no Jewess." I.—"Do you belong to Christ's Church?" She.—"No; I have never been baptized." I.—"And are you not anxious to be united with the source of life and peace?" She was silent, and with dimmed but expressive eyes looked at me; and I preached to her the precious gospel, gave her some English tracts, and, after asking her to read them and deliver them to her husband, I left her, mentioning that I would call again.

I then called on an infidel Jew in — St. He tried hard to defend himself, but was very friendly; and, when I had finished my argument, he asked: "Do you believe in Christ the Son of God?" "Sir," I replied, "if the whole world should deny him, I will confess him, who is my crown and my all; for whom I would, if need be, lay down my life." The poor man shook his head, and I left him.

2d.—I made visits amongst some ladies, members of the Jews' Society here; and I find, thanks be to God, that they have compassion on poor Israel, who, alas! thinks himself rich, but is indeed poor and miserable, and without hope, knowing not the redeeming grace of our

Jesus, which inspires every believing heart.

I visited a Jewish family in — St. An old man was lying on a bench, the woman busy preparing the supper table, and her husband taking care of their little one. I addressed them on the duties we creatures owe to God, and in what way our debt is to be, and has been, paid. They all surrounded me, and listened with a cheerful heart. Bless the Lord, O my soul!

I met a Jew, whom I asked: "What are you doing?" He stopped, and we had, in the drizzly weather, a pleasant conversation on the value of the scriptures.

3d.—Mr. —, a Jewish merchant, is a pleasant and intelligent man. He asked me how I come on in my mission. The brief account I gave him seemed to interest him.

8th.—Attended the meeting of the Ladies' Jews' Society. and was glad to perceive that the noble hearts of these ladies are touched with care for the scattered Jews. Lord Jesus, awake slumbering Christians, and hasten the time when thy glorious name shall be known. Amen.

12th.—My visits among the Jews are very cordially received. Among others, I have had an exceedingly interesting conversation with Mr. —, at whose house I was some days ago, and where I preached the gospel to his Gentile wife. I found him in the store, and told him that I had called and left some tracts with his lady. He was aware of it, and asked me why I had turned to Christianity. His wife came, and both listened attentively, while I spoke to them of the riches of God's mercy through Jesus, who is my shield and hiding-place. I asked them to think seriously on the subject, and to embrace the heavenly truth, which alone can comfort us, living or dying.

14th.—Yesterday morning I visited the Jewish Sunday-school. There were many Jewish ladies, and a large number of Jewish children. My heart fainted in me when I looked on them, growing up stran-

gers to the God of Abraham. I introduced myself to the superintendent, an intelligent lady, who was astonished to hear that I, a child of Abraham, am preaching the gospel of Christ. She became very agitated, left me, and communicated her discovery to all the ladies, and to one gentleman present. After a while she again approached me, and asked me: "Do you desire to have an influence upon us here?" I.—"My heart's desire is, that you all may become thorough children of Abraham, who waited for the same Messiah whom I and many thousands worship." She.—"You are an impostor." I.—"My faith is the faith of Abraham, David and the prophets, and I am not an impostor." She.—"Are we in error?" I.—"Modern Judaism is not based on the Old Testament, but on the inventions of men, who cast from them the word of the living God." She then left me in wrath, and conversed with the others. I approached her, and, seeing that she was very angry, bade her farewell, and went away.—May God have mercy on these tender lambs, and guide them to the Good Shepherd.

19th.—To-day Mr. — — visited me, and we spent some hours in discussing the doctrines of the prophets and apostles. He is an intelligent Jew, familiar with the philosophic infidelity of Europe. He left me in a good spirit.

23d.—Mr. —, who, when I called some weeks ago, disputed a great deal on the side of infidelity, was to-day very cordial, and listened attentively to what I said. Mrs. — was present, and she, too, was friendly.

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### MR. SILIAN BONHOMME.

WHEN our last number went to press, Mr. B. was on the point of starting for the South. The following communication explains why his departure was again postponed, and calls us, who have been per-

mitted, during the past month, to rejoice with one of our beloved missionaries in his joy, now to mingle our tears with those of the afflicted and bereaved family of another.

*Dear Brother Lillie:*—For nearly two months sickness and tribulation of various kinds have been the lot of myself and family; and at last my eldest daughter, Louisa Maria, aged 14 years, 5 months and 27 days, after a short sickness of seven days, has been called away by death, on the morning of the 21st of December, to try the realities of eternity.

My daughter had experienced the grace of God between four and five years ago, in the Sabbath-school she attended, connected with the M. E. Church in Allen street.

Her sickness (inflammation of the lungs) was attended by great, very great sufferings; but, to the glory of her Redeemer, I can say, that she gave testimony to the power of the holy religion of the Messiah in whom she believed, and that she had great peace and great patience in her sore trial. But the day before her death, she declared that she was now ready to go and to be with Jesus, and exhorted her sister, about thirteen years old, to serve the same Lord, and to meet her in heaven. She suffered like a Christian, and she has died like a Christian, and without a doubt is now in the glorious realms of bliss, to sing the praises and hallelujahs of God and the Lamb for ever.

Yours in sincerity,

S. BONHOMME.

January 2, 1847.

Our brother has since gone to the South, there to resume his labors among his brethren. May the God of all consolation be ever near him!

P. S. We deeply regret to add, that on reaching Philadelphia, Mr. B. was seized with violent fever, which has again suspended his labors. He has returned to New

York, and, through divine mercy, is now slowly improving.

## Connecticut.

### JOURNAL OF REV. J. H. BERNHEIM.

*Norwich, December 6th.*—Preached in the morning to a large and attentive congregation in the Second Congregational Church, Dr. Bond's, who could not himself be with us on account of sickness. General Williams then carried me up town two miles, where I preached in the afternoon to a full house, and collected \$25 to constitute Mr. Arms, their minister, a life member. General W. also sent me in his carriage in the evening to Greenville, three miles, where I preached for the Rev. Mr. Bush, likewise to a well-filled house.

*7th.*—One family (Mr. L.'s) related to me the following interesting story, which ought to be recorded in the Jewish Chronicle. A little boy of the family, ten years and six months old, on his death-bed, said, a few hours before he died: "*Oh, think of the poor Jews! They rejected and crucified Christ Jesus; pray for them; they crucified him for you and for me.*" When a child felt for the Jews and prayed for them in his dying hour, what should the Church feel for them! and how ought the prayers of Christians to ascend daily to heaven for their deliverance and conversion!

*8th.*—Went to Greenville, to be present at the installation of brother Bush, and to see the ministers.

*9th.*—Addressed the Germans, and baptized six children for them, as they do not understand the English. Visited a Jew, married to a Gentile woman. I had a long conversation with them both; she is as indifferent as he. He said: "There are so many denominations, each one saying, we are right and the others are wrong, how shall I know which is



right? I believe in God, and deal honestly with my neighbors; this is all that is required." I told him that all Christians agree in the essentials, and if he believes in the Bible and examines his doings, he will find that he is a sinner, and under the curse, and therefore needs קרבן, a sacrifice, and that Jesus Christ made atonement by the sacrifice of himself. He then said: "I have an inheritance to expect from my father, and were I to embrace Christianity, I should lose it." I told him that he has to give up all, and follow Christ. This man has one child, a boy, who is neither circumcised nor baptized. His relatives, he said, desire him to forsake his wife. They are both worldly-minded.

12th.—Preached in the evening to about forty Germans. There are about seventy here and in the vicinity, some of them hungry for the bread of life. They cannot understand English preaching, and have had no other for five years. Some were much affected, and wept. An old man said to me: "Your sermon is to us as when one puts a little oil in a lamp that is on the point of going out." All shook hands with me, and were very thankful. There are many Germans in Connecticut without the gospel and Bibles. A missionary might do a great deal of good among them.

15th.—Addressed the ladies, and formed an Auxiliary Society, in which the Congregational, Methodist and Episcopal Churches are all united. The friends of Israel manifested great interest, and were stirred up to labor and pray with more vigor and earnestness. I believe my visit was blessed, and I hope much good will come out of it. Received a note from the Episcopal minister, to lecture to his people on the evening of the 17th.

20th.—Preached three times at Killingly, to the same congregation. The audience each time was very good, and in the evening the house was crowded; the stairs, the pulpit,

the aisles all over filled; many could not find room, and had to go away. When I saw the people so much interested, I appointed another meeting for Tuesday evening, when the house was again filled. At no place where I have been, has more interest manifested itself than in this. After service an old man came to me and said: "I have a message to you. My minister at Brooklyn wishes you should soon come there and preach. You must let me know now when you will be there." I could make no arrangement, as I had already determined to go to Boston.

28th.—Went to Boston; called on nearly all the Congregational ministers, from the 28th to the 31st, but could do nothing. I walked till I could walk no more, trying to raise an interest. There were many excuses, which I will not relate, as they are grievous to me, and would be so to you.

31st.—Had an interesting conversation with a Jew. There are thirty families here; they have a synagogue, a Chazan and a Shochet. The Jew said: "The Messiah cannot come, on account of our sins; the most of us are infidels. Jesus cannot be the Messiah, as we do not see accomplished what the prophets foretold the Messiah should accomplish." I answered him that all that Moses and the prophets have predicted of the Messiah, testified of Christ, and that when his kingdom shall be fully established, all the rest of the prophecies will also be fulfilled. Self-righteousness is deeply rooted in the heart of Israel.

January 1st, 1847. — Another year we have, by the grace of God, begun; may it be the accepted year for Israel! May many turn to the Lord of Israel, Jesus Christ, the rightful King of the Jews; and may He stir up his people everywhere to pray and labor for the covenant people. Oh! that He may take away the veil from the eyes and the hearts, not of the Jews only, but of Christians also, that, seeing the lost condition of their elder



brethren, and their duty towards them, they may feel for them, and show to them mercy, as they have received mercy! God grant that the coldness and indifference of the Church towards Israel may have passed away with the old year! Amen!

Conversed with two Jews, and went to Cambridgeport, to make appointments for the next Sabbath, as I could get no other pulpit than Mr. Blagden's for the afternoon.

2d. — Went to Cambridgeport; preached a preparatory sermon for Rev. Mr. Lovejoy.

3d. — Preached in the morning for Mr. Lovejoy; then went to Boston; preached in the afternoon for Rev. Mr. Blagden; went again to Cambridgeport, and preached in the evening to a large congregation.

4th. — Returned to Boston, but very unwell. I have been preaching too much and too long; spoke last evening an hour and a half. — This afternoon I will meet the ministers in the Central Church, and see what they will do. I have little hope, but I will try my best. Oh! if they would but give me their pulpits, the rest I could manage, by the assistance of God. I am pleased to find that Mr. Blagden's congregation, and Mr. Blagden himself, were highly interested yesterday.

5th. — Have received kind letters of invitation from the brethren in Worcester.

7th. — There are about one hundred and eighty Jews in Boston, most of them very indifferent. I have been invited by one to take tea with him this evening. He will have a whole company there.



What may be the "many excuses" of our Boston brethren, as Mr. Bernheim has not seen fit to "relate" them, it might be hazardous for us to guess. But whatever they be, it would afford us pleasure, were an opportunity allowed, to re-

move, if possible, the difficulties in the way of the hearty co-operation with us, in this holy enterprise, of Christian ministers so esteemed and influential as those referred to by our missionary. To suppose for one moment that they really feel no sympathy for Israel—no interest in the present condition and future prospects of that wonderful nation—were to suspect them of being but very slenderly acquainted, after all, with the oracles of God, and the mind of Christ. We much prefer to suppose that, while they are secretly very anxious to do something for this long-neglected, benighted people, they are yet in doubt as to the right way of doing it. What, then, are the objections, we again most respectfully ask, to the *American Society*? The answer, should we happily be favored with one, shall not be long withheld from the readers of the Chronicle.

In the mean time, we shall probably be able to find considerable consolation in such reflections as these:—that there are other ministers of the gospel, equally faithful and not less honored, who are not quite so hard to please;—that the Society is conscientiously and laboriously engaged in doing what it can do, in a cause beset with very many and very peculiar difficulties—difficulties so many and so peculiar, as to form by far the best apology that can be offered for the backwardness of good men to meddle with it;—that in the present Board of Directors there is not, as we have the best means of knowing, a single individual that cares anything about the Society, or feels the slightest interest in it, except as an humble instrument of usefulness to Israel, and

the Church of God ;—and that, just as soon as our friends in Boston, or elsewhere, point us to anything that is wrong in our principles or operations, we will most gladly correct it ; or, if they insist on striking out another and “a more excellent way” for themselves, we shall deem it sufficient honor, as it will certainly be a welcome relief from no small responsibility and care, to be allowed quietly to fall back into the ranks, and there follow our leaders. “And what shall we more say ?”

### A SORE EVIL.

THERE is one very sore evil under the sun, to which every Jewish Society is exposed, in direct proportion to its fidelity, and against which we take this opportunity to warn the patrons of the Board. What we refer to is, *the whisperings and slanders of malignant, lying tongues*. To give one example out of a great many such :—

It is not long since a letter was addressed to the Board by a highly respectable Christian gentleman of this city, in which the writer stated that a certain converted Jew of his acquaintance, with whom he had had almost daily intercourse for the last twelvemonth, and whom he believed to be an honest, industrious man, had mentioned to himself, and was circulating in numerous other quarters, sundry grave charges against the American Society for Meliorating the Condition of the Jews ; that at his request the said convert had furnished a written statement of the case, on the strength of which the writer was publicly to expose the Society ; but

that, before proceeding to this extremity, he thought it proper to give us a private opportunity of saying what we could for ourselves. The communication was laid before the Executive Committee, who, though not greatly alarmed, thought it might be as well to see what all this meant. The Secretary accordingly waited on the gentleman, whose motives, it is needless to say, had been of the most conscientious and honorable character. And now the mystery soon began to clear up quite satisfactorily—as soon, indeed, as the name of the *convert* was mentioned. The written document, however, could not at that time be had, as a worthy clergyman of the city had just been in, and carried it off for his own more leisurely edification. We received a promise, that it should be sent to us in a day or two. A fortnight or more elapsed, but no document came. We then sent a messenger after it, who brought it, and word along with it that the gentleman, besides having had his mind greatly relieved by the frankness of our previous interview, had since discovered that his informant was rather a bad man. This was, indeed, no news to us ; but, now that our friend also had found it out, the interest of the adventure had, of course, well nigh evaporated. We glanced over the paper, and, lo, it was nothing but a farrago of baseless vituperation, and the most enormous lies.

This little story we might have narrated several months ago, but have hitherto been restrained by the consideration, that, were we to undertake to expose even one half of all the hypocrisy, baffled rascality, disappointed greed, petty mal-

ice, and reckless calumnies, with which every Jewish Society, we repeat it, and that in direct proportion to its fidelity, must lay its account to contend, we should have to surrender for that purpose every page of every Chronicle we issue, and even then should have to enlarge our periodical. The experience of every such Society will be no other than that of the British Society, the Secretary of which remarked in a recent communication: "*We have many cases of sad deception*;" nor is any such Society fit for its work, which cannot comfort itself as that same esteemed brother does: "But we have the antidote and cure of deceit in our hands, (may the Spirit of God apply it!) and we have the promise, 'The remnant of Israel shall not do iniquity, *nor speak lies*; *neither shall a deceitful tongue be found in their mouth*!'"

Our chief motive for recording the above incident just now is this, that the *convert* who figures in it has spent considerable time, if we mistake not, in *Boston*, and that this fact may have had more to do with good brother Bernheim's difficulties in that noble city than he was aware of. All that we have to ask of our friends in relation to such matters is, that whenever they feel troubled, they will just do as was done in that instance—take the readiest and most direct means to satisfy themselves of their truth or their falsehood.

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#### LETTER FROM REV. T. O. RICE.

WEST KILLINGLY, (Ct.) }  
January 13, 1847. }

*My Dear Sir,*—The Rev. Mr. Bernheim, an agent and missionary

of the American Society for Meliorating the Condition of the Jews, has recently been in our place and addressed our citizens on the subject of his agency and mission. I was heartily glad of an opportunity to hear him, and trust I did not hear wholly without profit. By his labors here, a good degree of interest was awakened among us, and the claims of the Society in whose service he labors deservedly met with a cordial response. Our people manifested a desire to give the gospel of Jesus Christ to those who have, with so much fidelity, transmitted to us "the Law, the Prophets and the Psalms."

In addition to their contributions, about thirty subscribed for the Chronicle. Every pastor must feel a deep interest in the kind of reading with which his parishioners furnish themselves and their families. It was truly gratifying to me to see so many of them ready to subscribe for a periodical which promises them profitable instruction on important subjects. I have no doubt that the Chronicle will be so conducted as to promote both knowledge and piety among us.

Since Mr. Bernheim left us, I have been reflecting a little on the signs of the times respecting the Jews; and it seems to me that "the time to favor Zion, yea, the *set* time is come," or at least is very near. We learn from prophecy, that they are not to remain an everlasting reproach, and a perpetual shame. Their warfare shall be accomplished. Though they have been so long "scattered among the heathen, and dispersed among the countries," God has not forgotten them. They are still "beloved for the fathers' sakes." He who dispersed them has said: "I will take them from among the heathen, and gather them out of all countries, and will bring them into their own land." They shall yet return and come to Zion; and it seems to me, sir, that many things indicate that the *appointed* time draws nigh.



What then is the duty of the Church on this subject? What is the duty of ministers? What is my duty?

These are questions on which I feel that I need light. For this, I look to the Word and Spirit of God; and I trust that in due time I shall be much aided in my inquiries by the pages of the Chronicle.

Yours, very sincerely,  
THOMAS O. RICE.

Rev. John Lillie.

### NEW AUXILIARIES.

THESE two Societies have been recognized during the month:—

Utica, N. Y., Ladies' Jews' Society.

Mrs. Wiley, *President*; Mrs. McIlvaine, *Vice do.*; Mrs. Green, *Secretary*; Mrs. G. Wood, *Treasurer*.

Norwich, Ct., Ladies' Jews' Society.

Mrs. Forster, *President*; Miss Cleaveland, *Secretary* and *Treasurer*; and eight *Collectors*.

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### Amer. Board Com. For. Missions.

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IN a summary review of the missions of the Board, the January number of the *Missionary Herald* takes this notice of its Jewish mission, which is located among the

### JEWS OF TURKEY.

The great effort of Jewish learning and ingenuity, ever since the destruction of Jerusalem, has been to prevent the reading of the Old Testament from being suggestive of Christian ideas to the Jewish mind. Hence a mission to the Jews requires an extraordinary amount of preparatory work, in the first instance; though the main objects and duties of such a mission, after this preparatory work shall have been accomplished, will differ little,

if at all, from what is proper in other cases. Whatever may be the will of God as to the future existence of a Jewish community in Palestine, the prophecies supposed to bear on the return of the Jews to that land are believed by the Committee not to be sufficiently clear to serve as a positive rule of duty, or to warrant a costly system of efforts specifically directed to that result. This interesting people, "beloved for the fathers' sakes," must needs awaken peculiar sympathy; and if the obstacles to be overcome in giving them the gospel are greater than are met with elsewhere, that is a reason why we should the more earnestly seek their conversion.

Mr. Schauffler is still chiefly occupied with preliminary measures, growing out of the peculiar state of the national mind and literature. His appropriate labors are among the Spanish Jews. He is making good progress in supplying them with the scriptures, and is about entering upon the preparation of a version, in connection with Mr. Schwartz of Berlin, for the German Jews. He very much needs an associate of kindred spirit in his work.

Are we to infer from the above, that the opinion of the Committee respecting the literal return has undergone some modification of late, and that they no longer regard that idea as one of "those fanciful speculations, by which the subject has been so often obscured?"\* Still, in our humble judgment, the Committee are right, and will be sustained by the churches, in their determination not to engage in any "costly system of efforts" for the establishment of the Jewish nation in Palestine. Indeed, that decision, might have been justified by far stronger consid-

\* See the Preface to Prof. Stuart's Sermon at Mr. Schauffler's Ordination, and the *Jewish Chronicle*, vol. II., pp. 204, &c.

erations than the one actually assigned, to wit, that "the prophecies supposed to bear on the return of the Jews to that land are believed by the Committee not to be sufficiently clear to warrant" such an enterprise. It is well known that there is a difference of opinion on that point among good men, not a few very respectable people believing that, if there is anything "clear" in God's word, this is clear, that the house of Jacob shall yet again "possess their possessions." But there is no reasonable man, we presume, who will not readily agree, that, be the prophecies about the restoration clear or obscure, the business of bringing those prophecies to pass is not exactly the business entrusted to missionary Committees and Boards, or even to the Church of Christ. That matter had better be left with the God of the covenant.

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## London Society.

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From the Jewish Intelligence.

### FRANCE.

LETTER FROM MR. A. KUTTNER.

#### State of the Jews in Paris.

The Jewish population here amounts to 2,000 families. It is divided into two great classes, of which the one keeps the law and the commandments, as they have been spun out by Rabbinism, drawn together from the Talmud, and arranged in the פוסקים. There are some even of this class, who only seek to have the appearance of keeping the Jewish laws, but in secret transgress them whenever there is occasion for it, and they have not to fear its becoming public. When they do observe them, it is only because their forefathers have kept them, and their

rabbies admonish them to do it, not that they understand the importance attached to them. They are not only ignorant of the Talmud, but they do not even know the language in which they pray, and in which the Old Testament is written; they do not know the contents of the Old Testament, and some of them are not able even to read Hebrew. Most of them have their shops open on Saturday, and other festivals, except on the Day of the New Year, and the Day of Atonement. Christianity is known to them only by what they have before their eyes, viz., Popery, and therefore they consider it a religion that indulges idolatry and vice. When I preached to them Jesus Christ, as the Messiah who was predicted to them by Moses and the prophets, and by faith in whom they obtain the salvation of their souls, they said they did not expect a Messiah.

The other class consists of the richer and more educated Jews. They also do not keep the Jewish laws, and believe neither Moses nor the Talmud. Many of them do attend the synagogue on the New Year and the Day of Atonement.

The people of this class do not consider the Old Testament as a book of divine revelation; and Moses and the prophets not as men through whom the Lord has spoken, but only as clever and wise men in their time, whose laws, precepts and instructions were fit and suitable for their time, and for the land in which they lived, but not for our times now, and in these countries. This class desires to be considered as Jews only by birth, and to keep up their nationality without observing their national laws. The synagogue is therefore also hidden behind other houses, as if ashamed to show itself beside the churches of the Roman Catholics. We do, therefore, also not meet here with a reformed divine service, as in other large towns in Europe, because the more opulent class of the Jews here do not want it. They will not have

the Jewish laws and commandments, they do not estimate their religion, but will only be considered for Jews by birth. In that only they agree together; but as for the rest, some are moral philosophers, some followers of Voltaire, some have their own philosophy, some profess no religious principles whatever; in short, there is a Babel of opinions, and the bond of unity between them is only, as I have said before, a fancy for a certain nationality by birth. In vain, therefore, I endeavored to turn their attention to the second coming of our Lord and Saviour Jesus Christ, and to the restoration of Israel to their own land; for they have no longing for Palestine, the land of their fathers; they like Paris and France far better.

### PRUSSIAN POLAND.

JOURNAL OF REV. B. W. WRIGHT.

#### Pudowitz.

Oct. 1.—We visited the rabbi, having taken the precaution to make some inquiries relative to his disposition and character. He received us favorably, and the room was soon filled with Jews, who seemed to divine the object of our mission; but when, after a few words of introduction, we commenced pressing them on the subject of the personality of the Angel of the Covenant, as being the second person in the Trinity, and brought forward Exodus xxviii. 21, and other passages, in support of this, they became excited in no small degree, and seemed disposed to dismiss us very uncere- moniously. Happily, however, at this moment of time, when "all faces were gathering blackness," and all eyes were directed to the door, the door was suddenly thrown open, and an aged Jew, with a snowy beard, stepped into the room, who recognized Mr. Hartmann as an old acquaintance, with whom he had held frequent disputations regarding the

Messiah; and this quickly allayed the gathering storm. Here was an aged Jew, who had had friendly intercourse with the missionaries for nearly sixteen years, and yet remained a Jew; why should they be disinclined to reason with the same, if but for a little time? So we were invited to re-occupy our seats, and continued for some time persuading them, out of the law and out of the prophets, that Jesus was the Messiah. The rabbi seemed to be taken by surprise, and did not make many objections. He seemed also much pleased to hear that we had no desire that Israel should be denationalized, but on the contrary, good hope and firm faith that Israel should yet be restored to their ancient land, in a national capacity, and then "blossom and bud, and fill the face of the world with fruit." After this interview, we did not require to call on any more Jews; they continued to throng our room until late at night, and it was with pain that we replied in the negative to their last beseeching inquiry. Whether a Jew who rejected an atoning Messiah could be saved? Some of these poor Jews left us with heavy hearts, and continued to argue amongst themselves for some time in the street, in front of our dwelling. Two of them returned to visit us early in the morning as we were about to depart; we gave them a New Testament and some tracts, and then bid adieu to Pudowitz.

When Mr. Graf came here on the following Tuesday, he found the Jews standing in circles in the street. The rabbi had forbidden them, under various penalties, to enter the church; but, nevertheless, nearly 100 Jews came stealthily in at the appointed time, and gave an attentive ear to the forbidden sermon.

#### Witkowo.

We arrived here the next morning at ten o'clock, having driven twenty English miles across a rich wheat-growing soil, but badly cultivated. Witkowo contains three hundred



Jewish families; it is indeed a Jewish town, scarcely a Gentile visage is to be seen within it. The resident clergyman told us, with regret, that the Jews here were literally pushing out the Gentile population, and supplanting them; and that ten years hence he did not expect to have a Christian family left in the place. We, as usual, called first upon the Jewish schoolmaster; it was but mid-day, and he had a wax candle burning in his room, in commemoration of this the day on which his father died. . . .

Witkowo is remarkable for the phenomenon of a baptized Jew living here on friendly terms with his brethren, Israelites according to the flesh. Paul Kreutzman was baptized ten years previously, by the Rev. W. Ayerst, in Berlin. After wandering about for several years, he at last returned back to his native place. The Jews at first avoided and persecuted him, but being of a mild, simple and unobtrusive disposition, and sincere in his belief, he soon gained their good-will, and partook of the fulfilment of the promise, that "If a man's ways please the Lord, he maketh even his enemies to be at peace with him." He is now as much loved and as much respected as any Jew in the place; they even send their children to him to be instructed, although they say they know very well that he will teach them that Jesus is the Messiah, to whom he does not cease to bear testimony both by word and deed.

### Wreschen.

Oct. 6.—Wreschen is a place of some magnitude, containing, we were told, upwards of 2,000 Jews. The clergyman kindly offered us the use of his church for the following afternoon, but he gave at the same time an unfavorable account of the Jews of Wreschen, as being very unruly and bitter in their opposition to Christianity. This report was fully confirmed on the following day: the messenger who carried our printed cards, inviting the Jews to come

to church, was in the first instance rather roughly handled by them, and when at half-past two o'clock we issued forth, it was evident some stir had been excited. It was a great holiday, the Jews were sitting unoccupied in the street, in the front of every house; and as we passed along, aged Jews, bitter in hatred to the Nazarenes, shook their heads and uttered imprecations against us; the younger ones shouted, and were not a little rude. But "the evil they thought against us to bring it to pass," it was meant for good; for although when we first approached the church there were few Jews present, yet we had no sooner entered, than upwards of 100 Jews came in and seated themselves in front of the pulpit. Mr. Hartmann preached on this occasion from Leviticus xvii. 11, showing how the sacrifices of the Mosaic economy were wont to be offered; secondly, with what feelings and intentions; and thirdly, how only they could effect reconciliation with God. The Jews, previously so unruly, were silent and attentive during the whole sermon.

(To be concluded.)

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### BAPTISMS.

WE count five cases of baptisms reported in the same number, from which the above intelligence is extracted.

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### British Society.

WE are exceedingly gratified to perceive that this Society is steadily growing in strength and usefulness. The *Jewish Herald* for November informs us that the Committee have recently engaged a colporteur for Holland, and Mr. Hermann Stene, of Frankfort, as missionary to the Jews in that city and in Bavaria.—Auxiliary Societies are fast multi-

plying throughout England, and we observe many encouraging indications in the journals of the missionaries.

## Free Church of Scotland.

WE extract the following from the *Record* for December:—

### PESTH.

#### PHILLIP SAFIR'S SCHOOL.

We have seldom perused anything more touching than the simple narration of the steps whereby a suffering child of Jesus has not only been enabled, in the midst of much distress, patiently to possess his soul, but also to carry out large designs for the good of others. A delicate young man, unable, without great difficulty, to move from his chamber, finds the means of gathering around his sick-bed a number of those for whose souls no man was caring; and the Christian school established in the sick-room is soon deemed of sufficient importance to form the subject of the rabbi's harangue in the synagogue, and its sickly teacher is beset with the solicitations of the most influential men in the community, if so be that he might be turned from his steadfastness. We regard with peculiar interest this Christian seminary. The singular circumstances under which it arose endear it to us; and we rest in hope, that, through it, the Lord means to convey much good to the people of Israel.

Extract Letter R. F. Phillip Safir to Rev. Dr. Duncan.

PESTH, Oct. 23, 1846.

*Rev. Sir,*—It is known to you that the Lord has visited me with bodily sickness.

It will soon be two years since the Lord stretched out his loving hand to purify, choose and preserve me in the furnace of sufferings and afflictions,

according to his mercy and loving-kindness. The Lord blessed me in my bed of sickness beyond all I could ask or think, and furnished me with power from above, according to his gracious promise. ....

The Lord, after long and painful suffering, afforded me a certain amount of health, and I soon felt compelled to put in execution my long wished-for purpose of instructing little children. The first, and for some time my only pupil, was the adopted child of a Christian brother. I lay in bed, he sat by my side, and in this way I imparted instruction. Two days after, two Protestant boys were sent me by a dear sister, and in the same day, my school received an addition in the persons of two Israelitish children. In fourteen or fifteen days, I had twenty-three children sitting before my bed, fourteen Israelitish and nine Christian children. I can hardly tell my feelings as I commenced instruction.

It was soon evident that the scriptural instruction made an impression on the children. The boys and girls learned with such love and zeal that I was able to hold an examination to the satisfaction of some esteemed friends from Scotland, and my pastors here. I must here inform you that I have never personally asked any of the parents to intrust their children to my care. Had I possessed the wish to do so, my lameness and crutches would have prevented me. The parents, as soon as they heard from others that I meant to give instruction to poor children gratis, sent their children to me. As my school increased, I was obliged to exchange my lodging for one more commodious. I was anxious to provide myself with the means necessary for my school. These were, with the exception of some books from Germany, which I anxiously wait for, speedily procured, and I was enabled to open the school with fifty-two pupils; among them were eight Protestants, twenty-one Jewish boys, and twenty-three Jewess-

es. I made a point of speaking personally with the parents, in order to ascertain whether the children had their approval when they attended my school. I immediately drew their attention to the fact, that I was no longer a Jew, but a Christian, who believes on Jesus as the Messiah who was already come; and that, therefore, my school was a Christian one. "I teach," said I, "the evangelical doctrine, as I find it revealed in the Word of God, and I teach the same doctrine whether my pupils be Jews or Christians: my chief object is to lead the children to reverence and love God. If you do not object to the doctrines of Christianity, I joyfully receive your children."

I was obliged to speak in this manner, as I easily foresaw that if I did not take this precaution, I would be accused, in the event of my encountering opposition from the hostility of the Jews. Two individuals only were intimidated by this public intimation of my sentiments, and withdrew; of whom one, a mother, returned with her children. Opportunity has thus been afforded me of commending Christ, though in much weakness. Satan, however, the enemy of all good, quickly appeared to fight against the cause of Christ; too soon did he rouse himself, and set his servants to work. The Jews in Pesth were speedily informed that I had opened a school, and it became the topic of daily conversation. The rabbi harangued publicly in the synagogue against the school, and besought, as I have been told, with tears, the parents to withdraw their children from it, as the seed of destruction would be sown in the hearts of their little ones. Immediately after, the chief elder of the synagogue summoned a council, and they deliberated together. Messengers were then dispatched to visit the parents, and summon them to the council, at the instance of the president. One of the officials even entered my school, and pretended to wish his children enrolled as schol-

ars, and at the same time asked whether, in addition to the Old Testament, I would not give a little of *רש* and *נמרא* along with my religious instruction!! "I teach," said I, taking up a copy of the Holy Scriptures, "only what is contained in this book, the pure Word of God without traditions. Rashi was a most learned man; but considered as a commentator on the Holy Scriptures, I not only do not admit him as my guide, but reject his exposition as falsehoods and perversions of the Bible. I teach what I believe, and, to be short, I believe that Messiah is come, and that Jesus Christ is the Messiah." He had now heard enough, and took his leave. A few days after, instead of fifty-three, I had only twenty-two scholars. The rabbi used every means to induce the parents to remove the children from the school, and did not fail to use promises and assertions enough. A report was put in circulation by him, that all the children would be baptized by me in the school, and the result would be, that all the Jews in Pesth would embrace Christianity. At the same time, the rabbi *promised to admit the poor children gratis into the Jewish Normal Seminary*. The rabbi still further promised he would personally superintend the Normal School, and hold an *examination quarterly*; and finally, he made the proposal of *founding a school for the poor*, which I understand will speedily be opened. These were the results of this memorable council of the Pesth synagogue of October, 1846. Shall I consider this a remarkable coincidence without design, or an evident imitation of what I was doing? I shall bless the Lord that the fame of my school was found in Israel a means of shaking the dry bones. Israel has had opportunity afforded them of coming in contact with the truth, and of coming to an open fight with it. I doubt not that many hearts now agitated with the struggle, will yet be swayed by the truth. I do not fear that the original number of my



scholars will not be completed again. Up till to-day six of them who had been withdrawn are sent back, and five others have been added.

### JASSY.

Our missionary chapel, in which we had regular German service on the Sabbath and during the week, was better attended; some Germans, Jews, and the converts being almost regularly there. At the time of my arrival, the pastor of the Germans was leaving town for four weeks, and gave the whole of his charge over to me; so that, besides my missionary duties, I had the sole care of a large parish. We considered this a particular opening, and endeavored to plead with God that this precious opportunity might not be lost. We knew the curiosity of the people would be excited by the arrival of a new preacher, and we could reckon upon an overflowing congregation; but it was much feared lest, after their curiosity was satisfied and they had heard me once, the parish church would be as deserted as before. In fact, the first Sunday after the news had gone abroad, the church *was* filled to overflowing. The moment was a decisive one; perhaps never did I enter the pulpit under so many fears and such a sense of my responsibility. I could not help trembling when I looked at the consequences. I endeavored to trace what of the natural heart there was in these fears, and to cast myself upon the Lord, and tried to preach as simple a gospel declaration as possible. If I had entered the pulpit with fear, but had been marvellously upheld during service, I left it with still greater dissatisfaction at my want of zeal and faithfulness. I was not left in doubt about God's work till next Sabbath, for in the afternoon my sermon at the missionary chapel was about as largely attended. Prayer-meetings soon formed them-

selves, so that evening and morning worship in my own house began to be frequented; and though I at the time lived in the manse out of town, people came, sometimes to the number of from twelve to fifteen. The church was every Sabbath steadily filled with a most respectable congregation, including people of different ranks, and not Protestants only. My chapel began to be overcrowded, so that the heat became intolerable, and I had finally to open side rooms, the meeting-place not being capable to contain any more than the congregation. The attention was marked, and sometimes the solemnity prevailing was great. People who had never entered a church door were now seen to suspend all business on the Sabbath, and to attend not only the sermon most regularly, but even the week-meetings. Inquiry began to be awakened, and often have I seen sinners who once opposed, now in tears, listening with breathless attention to the just threatenings of a broken law, or the sweet invitations of free grace. The ladies, who (I believe, on account of the abundance of Jews) would not come to our sermons in the chapel, now began to come most regularly; also from all sides the gospel was heard to be the daily conversation, and the interest in the regular course of lectures which I now began was very great. I had, besides, many opportunities of preaching during the week. As a summary, I will just quote the observation of one of our pious friends here: "Certainly a movement never before felt pervades the whole of the German population. Nothing sufficient can be said about it, if one but knows the former state of these people." You may well imagine that the enemy did not remain quiet, not only stirring up my own heart, but also from without. I cannot, however, enter, in a letter, on this subject. However, we are in the Lord's hand, and he will maintain his own glory; but let *earnest* prayer be offered up for Jassy. No one at home

can fancy how much we in the field, especially in the circumstances in which God has been pleased to place us, feel the need of it. Ah! could I but lead our friends at home through the Jewish quarters, and show them their superstition, ignorance and hardness—could I lead them to the professing Christians, and show them their godlessness, wickedness and carelessness—could I lead them to the converts and inquirers, and show them their temptations, weakness and waywardness—could I lead them to our crowded assemblies, and show the number hungering for God's word now for the first time! Here are the Jews. Some of them came in with scorn on their face, but now they are bent over the form in breathless attention. Before them sit the gentlemen, leaning on their Bibles, and staring into the face of the preacher. Nearest to the pulpit, the ladies—some drinking in the word of truth; in the eye of others you see a tear starting, unaccustomed to the occasion which called it forth. Here two or three changed their color, under the comparison of the mind which was in *Christ* with *their* leading sins. Could I, last of all, bring them to my own heart, and show them its weakness, pride, stubbornness and utter depravity—and yet they expect to hear God's word from *me*! Can there be a heart with but the least love towards Jesus, still so cold as not to *wrestle* in earnest supplication for such a congregation and its minister? Nor were our hopes as to the influence of the Germans or the Jews disappointed—their attendance at meetings and in the schools increased, and also the earnestness of the people, in spite of the rabbi's repeated taunt of excommunication. I myself teach the rudiments of Hebrew grammar and the Psalms in the school, and am glad to observe the attention of the scholars during worship, their attachment to me, and how they secretly come every week to me to change their tract, or to take the loan of a New

Testament. Dr. Mason's success with his dispensary is most astonishing; and I took the opportunity to go twice almost every day, trying to speak a word to the Jews, or at least to make their acquaintance. I went with him to the country; and after he had given medicine, I preached to the Jews assembled, and distributed tracts and New Testaments. However, though some came to speak of Christ, who seem in a more or less hopeful state, there is at present but one who came *decidedly* forward, applying for instructions in preparation for baptism. Taking a summary view of all, though under a deep sense of my shortcomings, I am forced to say, I bless the Lord for all his dealings, from the time he began to show me his wondrous light, till the moment he sent me to Jassy. I bless Him that I feel as if this were the place he wished me to work in. Oh, may the blessing vouchsafed be lasting and increasing, and many souls be brought into the fold of Jesus! My health, however, broke down. I got for a few days a smart attack of rheumatic fever, and being restored, felt weak. This, as well as desire to know the state of the Jews in the interior, &c., influenced me to agree to accompany brother Mayers (an excellent missionary of the London Society in Bucharist) on his tour to Bucharist, through Moldavia and Wallachia. I have no reason to be dissatisfied with this tour; for, in the first place, my health was strengthened, and I had many and precious opportunities to preach Christ. Certainly, travelling through the interior, you must make up your mind to sleep sometimes at the entrance of an inn in the open air, and on the bare ground, with many, many other discomforts; but who would not willingly submit to such sacrifices, if, during the day-time, you can preach in the rabbi's houses, in the streets and market-places, and even in the synagogues, as we were privileged to do all along our journey? At Was-

louis, in Moldavia, the richest Jew of the place, an interesting young man, brought us into his house, and received us most heartily. The usual refreshments offered to esteemed visitors (*dolcazya*—a very delicious preserved fruit, which is taken with water) were handed, and after some conversation, he opened his mind to us. We found him convinced of the truth of Christianity, and only afraid of his family to make a public profession. After a conversation of some hours, we left some books and parted. I am hoping to see him now on my way back to Jassy. He gave us the unexpected news, that a number of young Jews, from the first families in Jassy, met every week to speak of Christ, and were just waiting for the moment to come forward. I noted the name of the foremost, determined to make his acquaintance as soon as I returned to Jassy.

### CONSTANTINOPLE

MR. ALLAN has received a young Israelite into the Church of Christ by baptism, and has been joined in his labors in this large and interesting field by the Rev. Mr. Thomson.

### Church of Scotland.

THE Presbytery of London have instituted a mission in Halkin street, in the extreme west of London, six miles from the Church of England Jewish Mission, three miles from the British Society, and two from the chapel of Mr. Herschell. Mr. Douglas, the missionary, writes: "Not a day passes without Jews calling on me. On Saturday last, I had eight Jews with me; and nearly every day I receive proofs that my preaching is accomplishing its de-

sign in this neighborhood."—*Jewish Herald*.

### Donations & Subscriptions.

The Treasurer of the American Society for Meliorating the Condition of the Jews, gratefully acknowledges the receipt of the following collections and donations to the funds of the Society, from Dec. 15th to Jan. 15th:—

By Rev. J. H. Bernheim, Agent:—

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*Errata in last Acknowledgment.*—For "Rev. Mr. Aerings, Groton," read, "Rev. Mr. Avery." "W. E. Coult, 50 cts.," read, "W. E. Coult, Lyme, \$1." Coll., Second Baptist church, New London, for "\$4 89," read, "\$4 64."





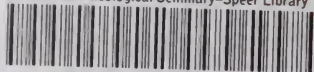






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